



The South India CHURCHMAN

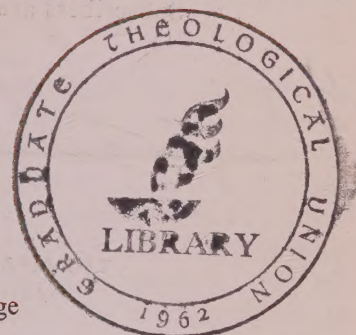
The Magazine of the Church of South India

● MARCH 1981

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Ordination of Women



The Ordination of Women is one of the controversial issues confronting the Church of South India. Though the Synod has decided almost unanimously in favour of ordaining women, many dioceses are yet to take the positive step in this matter in order to ratify constitutional amendment passed by the Synod. According to the C.S.I. constitution any constitutional amendment passed by the Synod must be ratified by at least 2/3 of the diocesan councils if it is to become part of the constitution and be implemented. But so far, not many dioceses have taken up this matter. It is necessary that the various diocesan councils take up this matter with a sense of urgency and pass resolution ratifying the constitutional amendment as passed by the Synod.

One of the reasons for hesitation and inaction on the part of dioceses which have not yet moved in this matter may be that there are still some people who are opposed to the ordination of women. In several dioceses the debate on this issue is still going on in which arguments for and against Women's Ordination are put forward with equal vehemence. In this connection we would like to invite the attention of the participants in this crucial debate to a book published by the World Council of Churches under the title *Ordination of Women in Ecumenical Perspective*.*

This is a WCC Workbook edited by Constance F. Parvey and intended to promote the study of 'Community of women and men in Church'. It is the product of an ecumenical and international consultation held at Chateau Klingenthal near Strausbourg in France in 1979 in which representatives from 14 countries and 26 churches participated. The consultation was held against the background of a threat and a challenge which is stated in the Preface as: 'The threat is that the issue of ordination of women endangers the goal of unity; the challenge is that it calls the churches to

become an instrument of true reconciliation where real division is identified'. Therefore 'the research and dialogue on which this work is based reflects attempts to reach out to one another, understand, pullback, clarify and try again'. The purpose of this book is to foster this discussion in the various churches and clarify the issues which are implied in the problem of 'Women's Ordination'.

The book throws valuable light on the different positions taken, by the different churches—Roman Catholic, Old Catholic, Anglican, Orthodox and Protestant—on the issue of ordination of women. It also traces the history of the movement of Women's Ordination from the time of the First World Conference of Faith and Order Commission in Lausanne in 1927 till the meeting of the Faith and Order Commission in Bangalore 1978. This historical narration is followed by a statement of arguments for and against Women's ordination. The discussion brings out vividly the disciplinary, doctrinal, ecclesial and cultural issues which lay intertwined under the problems of Women's Ordination. After dealing with the questions of ministry and priesthood, the influence of social and cultural movements, the nature of tradition and Christian unity, the book calls upon all the churches to study all these problems with a view to helping the members of the churches 'in the pursuit of a reconciling and sharing ministry'.

It is needless to emphasize that the book is very timely for the Church of South India when the dioceses are engaged in debating the issue of Women's Ordination. A study of this book by individuals as well as groups of Christians will go a long way in helping more people understand 'What it could mean for enriching theology and worship to have women more centrally engaged in all forms of ministry' and arrive at the right decision.

* *Ordination of Women in Ecumenical Perspective*: Workbook for the Church's Future; Edited by Constance F. Parvey, World Council of Churches, Geneva, 1980.

The Ministry and Priesthood of all Believers

A Paper read at the LWF Asian Conference of Theologically Trained Women
in Singapore on 19-11-'80.

PART II

Ministries—Christ like : Called, sent, to serve :

All ministries of the church claim to be in the footsteps of the master. So the ministry of all believers is like that of Christ, called by God, sent by Him, to serve. We cannot of ourselves take upon ourselves the honour of ministering Him. It is He who calls, whom He wills (Heb. 5 : 4-6). The church is called out to proclaim the Gospel (1 Cor. 1 : 23-32) and sent forth for loving service to mankind just as Jesus was called by God and sent upon His Mission (Mk. 9 : 37 ; Mt. 15 : 24 etc.) Jesus sent forth the twelve (Mt. 10 : 5ff.; Mk. 3 : 14 ; 6 : 7 etc.) and the 70 (Luke 10 : 1). Chosen by the divine will and sent on their mission they and we have the authority of Him who sends. Service is the fundamental characteristic of the ministry, to the extent of giving ourselves in humility (Jn. 13 : 13-15) and as Christ gave himself on the Cross (Mk. 10 : 42-45). He is our model—Greatness of service lies in no outward rank but by the proportion of service (Luke 22 : 24-27). And only for self-giving service is there promise of the great reward of sharing in the glory with Christ (Mt. 20 : 25-28).

The Twelve :

We meet the twelve whom Christ selected from his followers and had them with him to train and send them out to assist and extend his work of preaching about the kingdom and healing (Mk. 3 : 13ff). The risen Lord gave a definite commission to a wider number to carry the Gospel to the whole world (Luke 24 : 46-48) with authority to baptize (Mt. 28 : 19) and to remit sins (Jn. 20 : 28). In the upper room were women (Acts 1 : 14) along with the men. The evidence of Acts 1-6 presents the leadership of Peter in charge of both the evangelistic work of the church as well as the teaching and ordering of the corporate life of the community. This finds support from the promise to Peter of a position of leadership because of his faith (Mt. 16 : 18).

The Seven :

The pastoral responsibility for the Greek widows was delegated to seven, chosen by the entire community of believers on the basis of their character, wisdom and endowment of the Holy Spirit (Acts 6). So started a service ministry, which after serving at tables also preached (Eg.) Stephen (Acts 7) and Philip (Acts 21 : 8).

Apostles and Elders :

The governing group includes the Elders along with the twelve apostles from Acts : 15 over whom presides James and not Peter (Gal. 1 : 17, 19 ; 2 : 9). When Paul claims to be an Apostle (1 Cor. 9 : 1ff.) he widens the circle with those who have seen the risen Lord and commissioned directly by Him (Rom. 16 : 7 ;

1 Cor. 15 : 7, 8). The ministry of James, Apostles and Elders presented a counterpart to the Jewish Sanhedrin. They exercised a general supervision over the churches of Judaea apart from the immediate oversight of the local congregation in Jerusalem. Paul resisted their interference in mission churches outside Judaea though he was submissive to it while visiting Jerusalem (Acts 21 : 18) but more orthodox Jewish members considered them as the final authority for the whole church. The Apostles were travelling missionaries and their authority in the churches they founded was absolute in questions regarding worship, discipline and doctrine. In larger communities where more than one apostle carried on missionary activity there were conflicts of loyalty and party divisions. Paul and Barnabas ordained Elders in the churches founded in Asia Minor for oversight of the churches during their absence. This was modelled after the Jewish eldership, found in Jewish communities (1 Tim. 4 : 14 ; James 5 : 14).

Prophets and Teachers :

In the primitive Church these ministries were highly regarded. There is no hint they were ordained but their inspired character had won them recognition in the church. Their model was Christ himself who was taken by many to be a Prophet (Mk. 8 : 28 ; Lk. 7 : 16 ; 24 : 19 etc.). He was commonly addressed as 'Rabbi' or 'teacher'. Both prophets and teachers were well known in Judaism though prophecy had become virtually extinct until suddenly revived by John the Baptist and Jesus Christ. In the early church the coming of the Holy Spirit was a sign of the age to come and ranking after Apostles in the order of spiritual gifts come Prophets and Teachers (1 Cor. 12 : 28 ; Rom. 12 : 6 ; Eph. 4 : 11). Prophetic inspiration was not confined to men (Acts 21 : 9). Prophets and Teachers moved from place to place Agabus in Antioch (Acts 11 : 28) and Caesarea (21 : 10). For a time the church in Antioch was led by a group of prophets and teachers. The custom seems to have continued in many places in Syria into the second century.

Other Charismatic Ministries :

Quite apart from any rank or office in the church the early Christians held in high esteem those who had spiritual gifts. To St. Paul ministry in the church was primarily a function or a grace not an office. It was an exercise by each and every member of the church of his own charisma of the Spirit for the edification of a Christian (Rom. 12 : 6-8 ; 1 Cor. 7 : 7 ; 12 : 4-11 ; 28-31). Every Christian might possess one or many gifts—all not of equal value—Paul thought prophesying of more worth than speaking in tongues and he would place gifts of grace, faith, hope and love above all and love most excellent (1 Cor. 12 : 31). We have to test charismatic ministries, without quenching the Spirit because they could be false and lead men to disorder.

Ordained Ministry :

Through the laying on of hands esteemed charismatic (gifts) given (1 Tim. 4: 14; 2 Tim. 1: 6) and the early church's concept of the ordained ministry was one of gifted service through the power of the Holy Spirit.

The Ordination Prayer says, 'Put forth the power that is from Thee of the Princely Spirit and grant the Spirit of grace . . .'. But the transition from the varied ministries of the Apostolic age to the threefold orders of Bishops, Elders and Presbyters has taken place and is universally established and recognised in the church. We have to re-think and see what is their relation to each other and to the Christian community etc.

All Christians are baptised into and have fellowship in the one community, the body of Christ. All Churches are increasingly coming to emphasise that an ordained ministry is not to be divorced from this community. We see the ordained ministry as truly representative of the ministry of the whole Body, the Church, not as exercising a vicarious ministry. As Hans Rudi Weber put it 'The laity are not helpers of the clergy so that the clergy can do their job, but the clergy are helpers of the whole people of God, so that the laity can be the Church'. This is 'equipping the saints'. In the Church we will find many who have their main interest in the world outside the church, in their jobs, trade, politics, etc., and above all in their homes and family life. Their way of serving God will also be in these worldly pre-occupations, regarding their daily work as a Christian vocation. Then there are a very few laity in the church who actually have their main interest in life centred on their church and its organisation. They are keen lay-preachers, Sunday School teachers, fund-raisers, committee members etc. There will always be the polarity within the life of the church, one primarily church-centred and the other which is world-centred. The Christian has to be Christ and God's kingdom centred and not neither church nor world centred. The priesthood of all believers is to reduce the world to the Kingdom.

The ministry of all believers lies within the church and within the world. It is a unified ministry—one ministry of the people of God. As we saw earlier it was unity not uniformity—there was pluralism in the ministry in the early church according to the variety of gifts. Men and women were included in each of the ministries mentioned above (prophets, teachers, evangelists, Acts 21: 9; Acts 18, 26, 1 Cor. 16: 13). The new kind of leadership in the New Testament church is based on service (diakonia). Later the teaching and sacramental models of ministry came into the church which excluded women. This calls urgently for further study along with the structure of the church. Ordaining a few women and clinging on to the 'clergy line' dividing the 'wordlier than thou' laity on the one side and the 'holier than thou' clergy on the other is not the point. For administrative purposes and for 'equipping the saints' we may have to have paid full-time ministers. They do not encourage all believers to become 'frozen' because they go ahead and do a lot of work. The whole body of believers is called to be the 'salt' and 'light' of the world. The impact on society could only be made possible by the action of the rank and file of all believers. Renewed and regenerated, the whole church, called and sent like her master will reach the whole society through their daily occupation and living. This means of course, that the role of the ordained clergy needs to be seriously

rethought in the light of the doctrine of the church. The ordained clergy have a particular function within the body of Christ—teaching, preaching, healing and also suffering and dying like the master. The Clergy are theological specialists in support of the laity just as the laity are secular specialists in support of the clergy—each equipping the other.

Asian Context :

What should the body of Christ, the priesthood of all believers be doing? We may have to question inherited structures of the church.

1. The Asian culture of the holy person, the holy place and all associated with them are removed from the profane and the secular, must not be preserved in the church with Incarnation theology and Christ taking human form, living among us. The Biblical understanding of creation as good, the rule of Christ as established among men in the affairs of everyday and worship in the holy sanctuary to be related to the secular world has to be lived. Christian worship cannot be confined to the holy place or to holy persons removed from the world. The sacred-secular dichotomy is an obstacle in the life of a congregation. We are called to express holiness in terms of obedience to God's will in the world and the sacred in terms of sanctifying the secular to the glory of God.

2. Closely linked with this cultural conditioning is the fact that mission is still conceived in terms of other people from outside coming to build a school or start some social or evangelistic work. While we are instilling the concept of 'mission' as something added to the normal work of the congregation the congregation needs renewal and revival. Once they accept their role as 'a holy nation, royal priesthood' they give generously and are keen evangelists, as the society demands it.

3. The other obstacle is the economic pressure of the institutional church: In India 1/3rd of the population live under the poverty line not having economic independence. There are 50 million unemployed, 50 million landless labourers, 25 million children face blindness due to malnutrition. 80% of the population live in the villages with no proper water supply, electricity or sewage system. 85% of the doctors live in the cities and so medical care is not available to remote villages readily. If in this situation is introduced the institutional involvement of having to maintain a full-time paid ordained clergy, their place of worship and the church property handed down to them by earlier efforts of copying outside structures of the church it becomes a drain on financial support. Either they depend on richer city churches or diocesan support or absorbed in their own economic preservation that they are deprived of the energy to fulfil their mission. This makes them self-centred and they do not see the outside needs, being so occupied with self-preservation.

Conclusion :

For the church to cross all these obstacles and go into the world as a missionary people we need a faith that will move mountains. If set-apart ministries continue in the church they must be related to the proper functioning of the whole body in terms of

(Continued on page 4)

Joint Council of the Church of North India, Church of South India and the Mar Thoma Church

NAME OF THE ONE CHURCH

At the second meeting of the Joint Council of the Church of North India, the Church of South India and the Mar Thoma Church, one important breakthrough was in their affirmation that the 3 Churches in their coming together in the Joint Council stand committed to 'organic oneness'. This affirmation came in the Joint Council discussion of a common name for the One Church to which the 3 Churches together belong and for which the Joint Council is the organisational instrument. Because of technical difficulties in arriving at a common name, the Executive Committee of the Joint Council at their meeting in Nagpur in August, 1979, had recommended that the 'matter be postponed for the time being'. But the Joint Council at their meeting in Bangalore did not simply accept the recommendation to postpone. Instead, they recorded that the views expressed at the Joint Council indicate a general consensus 'that we affirm the need for a name which will express the reality of the unity into which God has led us'. The following is the full minute recorded on the 'Name of the One Church'.

'The Joint Council of Church of North India, Church of South India and the Mar Thoma Church considered the recommendation from the Executive Committee that, in so far as more time is needed to study the issues raised by the adoption of a name for the One Church in which the three churches belong together, the matter be postponed for the time being. While different views were expressed a general consensus emerged that we affirm the need for a name which will express the reality of the unity into which God has led us. Whatever name we adopt, it should be consistent with the recognition that we already

belong to the One Church of Jesus Christ in India as well as with the aims and objectives accepted by the Joint Council.

The adoption of the name should be preceded by a process of study by all the three churches in which each Church should arrange for full participation by local congregations. For this purpose we propose expediting the preparation of the Information Booklet already planned by the Executive Committee. In order to help the focussing of the discussion the Churches may be invited to propose possible names for consideration by the Joint Council. The Executive Committee is also authorised to suggest suitable names for consideration.

The Joint Council is unanimous in affirming that the organic oneness to which we stand committed should become real at different local levels—through participation in the Liturgy of One Church by the others, through formation of common groups for Bible study and Intercession, through regular practice of every church remembering all the three churches in intercession and through participation in common programmes for evangelisation and social action. The liturgies of the three churches should be made available in the languages of all the three churches'.

It was in the background of this discussion that the Joint Council approved the Message to be sent to the 3 Churches under the joint signatures of the 3 Presidents

J. R. CHANDRAN

Secretary for Joint Council

The Ministry and . . . —(Continued from page 3)

mission to the world. The church needs to be in order and whether we order it to have the dichotomy of clergy and laity or not they are only functional, regulative and serving—not power structures. Our thinking is to be determined by the continuity of Christ's ministry—the ministry of the whole church—the set-apart or regulated ministry. It is the fact of Christ's ministry given to individuals, as well as the Holy Spirit's gifts to individuals, that leads the church to set apart certain individuals to fulfil certain functions needed by the church as a whole for the proper working of each part, making bodily growth and up-building itself in love (Eph. 4:16). Let us not give subordinate roles to some or eliminate some from ministering. Let each take a substantive role and bring glory to Christ.

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A Message from the Joint Council of the Church of North India, the Church of South India and the Mar Thoma Church

Brothers and Sisters in Christ,

We, the members of the Joint Council of the Church of North India, the Church of South India and the Mar Thoma Church meeting at the United Theological College, Bangalore, on 7th and 8th January, 1981, greet our fellow members of the Church in the name of our Lord Jesus Christ. Peace, joy and power from God, the Father, Son and the Holy Spirit be yours.

In this second meeting of the Joint Council we are once again deeply aware of the unity God has given to our three Churches in our membership of the one Church of Jesus Christ in India. We give thanks to God for the formation of this Joint Council as an expression of that unity into which God the Holy Spirit has led our Churches and we, with joy and hope, affirm our commitment to working towards a more visible manifestation of the deeper unity of these three Churches and of the whole Church of Jesus Christ in India. We also affirm our commitment to help our Churches to fulfil the mission of evangelization of the people of India and of witnessing to the righteousness of God revealed in the gospel of Jesus Christ by striving for a just society.

We have also been aware of the disturbing crises, events and trends taking place within our country and in the world at large, such as the continuing war between Iraq and Iran, the situation in Afghanistan, the struggles of the people in Central and South America, Southern Africa, South Korea, North Eastern region of our country, the farmers' agitation, and such

other struggles of people for securing justice and human rights. We are deeply concerned about the blinding of the under-trials in Bhagalpur, the persecution of our fellow Christians in Arunachal Pradesh, Bihar and other parts of our country, the plight of the scheduled castes and tribes and the poor.

We affirm our solidarity with them in their struggles for securing human rights and justice and we call upon the leaders of our nation and of other nations to desist from oppression and use of violence in dealing with the crises and conflicts and work for greater justice and development of all people.

While we rejoice in the experience of growing together in unity which God has given us we urge all members of the three Churches to press on in manifesting this unity at all levels of our Church life through participation in common programmes for evangelisation, social action and all other means possible.

Yours in Christ,

(Sd.) Most Rev. R. S. BHANDARE,
Moderator, Church of North India.

(Sd.) Most Rev. SOLOMON DORAISAWMY,
Moderator, Church of South India.

(Sd.) Most Rev. ALEXANDER MAR THOMA,
Metropolitan, Mar Thoma Church.

Bangalore
8-1-1981.

The Joint Council of CNI-CSI-MTC

The second meeting of the Joint Council was held last month in Bangalore. What is this Joint Council and what does it aim to achieve? It all started as Joint Theological Commission of the three Churches which had its first meeting in Madras on 16th January 1975. At this meeting the objects of the Commission were defined as follows:—

‘To explore the possibilities of close co-operation between the 3 Churches and to discuss questions of Faith and Order and other relevant issues so that they may be led to eventual Union, keeping in mind the ultimate goal of all Christ's people in India for the fulfilment of the Mission of the Church.’

According to this resolution the aim of the Commission was ‘eventual Union’. At its next meeting held in June 1975 the Commission went on to declare:

- (a) that the name of the Church to which the 3 Churches will belong together be ‘THE BHARATH CHRISTIAN CHURCH’;
- (b) that when all the 3 Churches have accepted this recommended scheme; each of them should take steps according to their own constitutional procedures to declare themselves part of the BHARATH CHRISTIAN CHURCH;

(c) that on a date to be agreed upon by the highest governing bodies of the three Churches a solemn declaration be made that they belong together in the BHARATH CHRISTIAN CHURCH.

At the next meeting held at Tiruvalla, Kerala on 10th September, 1976 the Joint Theological Commission converted itself into Joint Council of the 3 Churches to consist of 5 bishops, 10 clergy and 15 laity from each Church and also appointed its Executive Committee consisting of 12 to 15 members, equal representation being given to the 3 Churches. It was at this meeting that the following decision was taken:

'RESOLVED to recommend that in the litany of intercession in the liturgies of the Holy communion in the C.S.I., C.N.I. and M.T.C. prayers for the heads of the three Churches by name be included.'

For instance, the CSI will mention the Metropolitan of the MTC and the Moderator of the CNI along with its own Moderator by name; likewise the MTC will remember the Moderators of CSI and CNI along with its Metropolitan; and the CNI will remember the Moderator of CSI and the Metropolitan of MTC along with its own Moderator by name.

The 3 Churches accepted this proposal and since then we have been praying, during the Communion Service, not only for our Moderator but also for the Moderator of the CSI and Metropolitan of the MTC. In fact we have incorporated this in our Order of Lord's Supper itself.

The first meeting of the Joint Council of the 3 Churches was held at Nagpur in July 1978. At this meeting we find the following statement on the question of Conciliar Unity and Organic Unity:

'There was considerable discussion on the meaning of conciliar unity and organic unity for describing the unity implied in the setting up of the Joint Council. It was noted that what the three Churches have been led to adopt is a new and unique model different from the earlier models of conciliar or organic unity. It was agreed not to describe the unity of the three Churches as Conciliar or organic.'

The second meeting of the Joint Council was held at Charal Mount, Kerala on 5th May, 1979. At this meeting the name of the proposed Church was discussed and the following Minute was adopted:

'As decided at the last meeting of the Executive Committee copies of the Constitutions of the three Churches had been sent to all the members.

It was noted that section 388 of the Constitution of the Mar Thoma Church prohibits any amendment of part 1 of Chapter 1 of the Constitution entitled Declarations.

There was considerable discussion on the question of whether this made the adoption of a common name for the Church in which the CNI, the CSI and the MTC together belong absolutely impossible. The discussion revealed that a number of issues, in regard

to the nature of the unity envisaged in the formation of the Joint Council and the next steps to be taken, need clarification in order to facilitate further progress. It was, therefore, decided to hold a 2-day meeting of the Joint Council Executive Committee some time soon with a view to arriving at common mind.'

The Executive Committee of the Joint Council at its meeting at Nagpur in August 1979 again discussed the question of name for the one Church and stated:

'It was also agreed that the issue raised by the question of adopting the name of one Church in which the 3 Churches belong together in the JC are such that we need more time for study and that therefore we recommend to the JC that this matter be postponed for the time being.'

At the meeting of the Joint Council held in Bangalore last month, it was decided again to postpone decision on giving a name to the proposed Church uniting the 3 Churches.

The nature of union contemplated by the Joint Council has been described as 'Organic Oneness' and not Conciliar or organic unity. What is this 'organic oneness' is not very clear to us.

We would acknowledge that there are genuine difficulties for the MTC to consummate organic Union with the CSI and CNI.

The CSI and CNI inherit the tradition of 'Western churches', while the Mar Thoma church belongs essentially to the 'Eastern tradition'. The MTC claims to have been founded by St. Thomas, one of the disciples of Christ. But she has had an interesting and chequered history. In the 5th century she came into contact with Syrian Church and later in the 16th century she came into contact with the Roman Catholic Church but a century later broke away from the Roman Catholic Church claiming its independence. In the 19th century she came into contact with the Church Missionary Society, an Anglican missionary society, as a result of which a Reformation took place in this church. There can be a real Union of the 3 Churches, it will indeed be a great achievement unparalleled in the entire history of the Church. But we do recognise the special problems the Mar Thoma Church is faced with. Celebrate Episcopacy is practiced in the MTC whereas the CSI and CNI allow their bishops to marry. The Syrian influence on the MTC is something which the other 2 churches do not have. Their Eucharist is recited only in Malayalam. Communication is another problem. Whereas the CSI and CNI publish their church papers in English the MTC has it only in Malayalam. In spite of these problems, let us continue to pray in the belief that the unity to which God is leading the Churches will make it a more effective instrument for His work, more eager and powerful to proclaim by word and deed the Gospel of Christ, filled with greater charity and peace, and enriched in 'worship and fellowship.'

V. H. DEVADAS

(Courtesy: *The North India Churchman*)

Memorandum Submitted to the Prime Minister of India Requesting Removal of Disabilities of Christians of Scheduled Castes Origin

C.B.C.I. Centre
New Delhi 110 001
20-1-1981

Madam,

We the representatives of

- (a) the Catholic Bishops' Conference of India,
 - (b) the National Council of Churches in India,
 - (c) the All India Federation of Associations of Christians of Scheduled Caste origin, and
 - (d) the All India Catholic Union
- place before you the following about the handicaps and sufferings of the Christians of Scheduled Castes origin, and request you for suitable remedies.

1. Secularism is the cornerstone of our country's Constitution. Articles 15 & 16, and 25 highlight its secular character. Our Constitution guarantees that 'the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex or birth or any of them'. In other words Freedom of Conscience and the right to practice, profess, propagate and change one's religion are held as fundamental rights of the Indian citizens. Therefore it is unfortunate that Christians of Scheduled Caste origin are discriminated against solely on account of their religion.
2. Under Article 341 (1) of the Constitution the President of India promulgated the Constitution (Scheduled Castes) Order of 1950 specifying the Scheduled Castes for the purposes of the Constitution. Para 3 of this order as amended in 1956 provides that 'notwithstanding anything contained in para 2, no person who professes a religion different from the Hindu or Sikh religion shall be deemed to be a member of a Scheduled Caste.' It is obvious therefore, that rights and privileges guaranteed to the Scheduled Castes are available only to Hindu and Sikh members of those castes. Religion has thus been made the basic criterion for the eligibility for economic aid. This becomes clearer by the fact that on reconversion to Hinduism a Christian of Scheduled Caste origin becomes entitled again to the rights and privileges which were denied to him as long as he remained a Christian. Is this not injustice?
3. Christians in India number nearly 16 million today. They have come from different sections of the Indian society including a considerable number from Scheduled Castes. Conversion to Christianity could not overnight change either their social status or their economic condition.

The President's Order of 1950 which denies them the rights and facilities available to the Scheduled Castes in the Hindu and Sikh Communities, has made their position worse in comparison.

4. The object of Article 341 (1) of the Constitution under which the President issued the order of 1950 is 'to provide additional protection to the members of the Scheduled Castes having regard to the economic and educational backwardness from which they suffer.' It should be recalled here that the finds of several government-appointed Commissions who have enquired into the conditions of the Scheduled Castes amply testify that the Christians of Scheduled Castes origin are suffering from the same social, economic and educational handicaps as the Hindu or Sikh members of Scheduled Castes suffer from.
5. Christians of Scheduled Castes origin may be said to be without caste, as Christianity does not profess or promote caste distinction. However Christianity does not and cannot ignore the historical and social background of the various peoples. Hindus treat converts from Scheduled Castes to Christianity as belonging to their original caste and social status. Christians also too often treat them as such, since social integration is slow. In a caste ridden society caste practices and prejudices die hard. Consequently converts to Christianity from Scheduled castes continue for long to be victims of social disabilities. Hence they are equally in need of protection from Government.
6. A secular State must not discriminate between different religions. But this is exactly what the Presidential order does, by according preference to Hinduism and Sikhism for determining eligibility for special rights and privileges. This policy of discrimination is repugnant to the secular character of India. It also hinders national integration.
7. May we therefore appeal to you, Madam, to issue instructions for the deletion of Para 3 of the Constitution (Scheduled Castes) order, 1950 as amended in 1956, which would thereby solve a problem which has been a source of discomfort and discrimination to thousands of Christians of Scheduled Caste Origin, and we shall be grateful for extending these rights and privileges to all those who are of Scheduled Caste origin without any discrimination on religious grounds.

(Sd.) MRS. D. L. GOPAL RATNAM
(President of the NCCI)

(Sd.) RT. REV. JOSEPH THUMMA
(Chairman, CBCI/CUI Committee for Harijans)

(Sd.) MR. G. S. REDDI, M.P.
(President, A.I.C.U.)

(Sd.) MR. J. SINGRAYER
(President, A.I.F.A.C.S.C.O.)

(Sd.) FR. NICHOLAS KERKETTA
(Asst. Sec. C.B.C.I.)

(Sd.) MR. P. E. VIJAYEM
(Vice-President, A.I.F.A.C.S.C.O.)

(Sd.) REV. M. A. Z. ROLSTON
(General Secretary, NCCI)

(Sd.) FR. JOHN VALLAMATTAM
(Addl. Dy. Sec., C.B.C.I.)

Sister Grace V. Aaron

Sister Grace Aaron was born on 23rd June, 1913, in Bangalore. She was educated at Goodwill Girls' High School and stayed in the Boarding Home. After completing her schooling she took Secondary Grade training at St. Christopher's Training College, Madras. She returned to Goodwill School and taught for two or three years. She was asked to take up Physical Education but preferred to go to Women's Christian College. She took her B.A. degree majoring in Botany. After graduation she returned to her old school as a graduate teacher and later on went to St. Christopher's again for the full B.T. Course. She was an excellent and able teacher and cared for the poor and backward children.

During her early years her love for God and knowledge of Him developed. In school and college she was known for her prayerful life and concern to pray with other children and students. While at college she attended SCM conferences including the Triennial in Rangoon, and NMS Camps. It was then that she first heard God's call to serve Him as a full-time worker. During the years 1949 to 1952 Sister Grace was one of the small groups of women who attended retreats and conferences arranged by Sister Carol Graham in Vishranthi Nilayam. These retreats and conferences led to the formation of the Women's Fellowship in 1949 and the Women's Order in 1952. In those days Vishranthi Nilayam had very little furniture and we served our apprenticeship for the WF and Order sleeping on the floor in the 'dormitory' above the present office. In 1952 when Grace had excellent prospects as an educationist she decided to leave her school work and go to Christa Seva Vidhyalaya to prepare for full-time work in the Church. Before this, however, the Women's Order was inaugurated on Whitsunday, 2nd June, 1952, and Grace was one of the first groups of women to be commissioned as a Sister of the Church of South India.

When she was at the C.S.V. Grace was invited to come to the Coimbatore Diocese as Women's Fellowship Secretary. She was stationed first in Coimbatore and then in Erode. While she was preparing women and making plans for starting the Women's Fellowship in the diocese she was asked to be Manager of the C.S.I. Girls Boarding Home and Fort Middle School in Erode. She visited the villages of the Erode Area and by her love for children and her understanding and sympathy for the village people, for the poor, neglected and underprivileged she won the hearts of many and revealed to them the love of Christ. Through her efforts and encouragement many girls received the opportunity of higher education and training. Several of them are now teachers in our schools.

Sister Grace became a member of many diocesan committees and was convener of the Women's Work Committee for several years and a member of the Diocesan Executive Committee. But it was through her untiring efforts to build up the Women's Fellowship in the Diocese that she made her mark as a person of outstanding courage and ability. These

efforts are still bearing fruit both within the Coimbatore Diocese and other parts of the C.S.I. She insisted from the very beginning that the Women's Fellowship must be Voluntary, self-supporting and indigenous and that the women of the church must learn to take leadership and not depend on the full-time women workers. She had an amazing vision of the potential of the ordinary women of the church and unceasingly encouraged women of the town congregations to make the effort to visit the villages and start Women's Fellowship branches. Regular W. F. Conventions, Sales, Retreats and Training Courses were organised and by frequently meeting together the members and the W.F. work was built up or strengthened. Her ideas often met with some opposition and doubt but she carried them through with quiet determination and dignity. God gave her the ability to explain her ideas to others in such a way that they were persuaded to accept them.

In 1961 Sister Grace went to U.S.A. for one year and studied in the Union Theological Seminary, New York. She visited many places including Jerusalem on her return journey. She returned to the Diocese full of new ideas and fresh zeal and continued her work as W. F. Secretary for another five years, arranging many training courses for members in villages and towns. She laid particular emphasis on the organisation of the W. F. in the C.S.I. and the Coimbatore Diocese. Village women who were quite illiterate learnt to make charts and paint. It was a wonderful creative experience for so many. During this time the Central W. F. committee asked for Sister Grace's services as the General Secretary of the W.F. The Coimbatore Diocese was not prepared to release her immediately, and so she became 'Co-ordinating Secretary' for the W. F. until 1967 when the Diocese agreed to release her.

As General Secretary Sister Grace visited all the Dioceses of the CSI and conducted training courses and workshops and by her enthusiasm strengthened hundreds of women in their loyalty to Our Lord and His Church. She went overseas several times and visited Japan, Singapore, Indonesia and England, and Thailand to see the work of the Rev. and Mrs. Paul Manickam. During this time Grace was also Elder Sister of the Women's Order and many Sisters have paid tribute to her influence in their lives and her prayers for them and with them. In 1972 after five years of hard work as WF General Secretary Grace was asked to return to the Coimbatore Diocese and was again stationed in Erode. However as another person was not available for W. F. General Secretary Sister Grace continued as 'part-time' General Secretary of the Women's Fellowship until 1974. Soon after returning to Erode Grace started the Nursery School and in 1974 by her efforts and prayers the Fort Middle School was upgraded as a Girls' High School and she was appointed the first Correspondent. Her maturity and experience as the teacher and administrator were of great blessing to the high school during the first two years of its life. Her care for the teacher

and for individual children of all ages was once again shown in her attitude and interest in their well being. She had a great gift for finding out what was going on and very few could escape her intuition.

Throughout her adult life Sister Grace had a very strong urge to make every member of the church understand his or her missionary responsibility. She herself was very gifted as an evangelist to both educated and uneducated people. It was always of particular joy to her to visit our Diocesan Board of Missions villages in the Kodumudi Pastorate and other parts of the Diocese. It was good that during 1973 to 1975 she was convener of the Diocesan Board of Missions and undertook this work with great enthusiasm and initiative.

In 1967 Sister Grace was invited to become Warden of Vishranthi Nilayam, Bangalore. By her love and care for those who visited Vishranthi Nilayam for meetings, holidays and conferences, and by her quietness and confidence she radiated the love of Christ. She welcomed all who came with affection and love and was always anxious to provide meals which all could enjoy. Many have spoken of her warm welcome and her prayers for them during these years. The flowers in the chapel, dining room and common room were always fresh and in abundance so that Vishranthi Nilayam could indeed be known as a place of beauty and joy.

Grace retired in May 1979 and had only eighteen

months of retirement before her unexpected death on 7th November 1980 at the age of 67. She gave 26 years of service to the C.S.I. as a Woman Worker, forsaking everything for the sake of Christ and His Church and the work He called her to do. She was always willing to take the lowest place in humility and grace. She was a woman of much prayer, getting up very early each morning to spend time with the Lord and study His Word. Every problem, every difficulty, every unkind word, every hurt, all opposition was placed before the Lord and she grew in His love, understanding and peace. She prayed and worked for reconciliation until the very end of her life. She faithfully read the lessons for each day from the CSI Lexionary, even during the last few weeks when she was in hospital her request was to have these lessons read. God gave her great gifts as a speaker both in English and Tamil and a beautiful voice with which to praise him in song. She was especially fond of Tamil lyrics and sung them with much meaning and understanding. On the very last day of her life she joined in songs of praise. Her death—at C. M. C. Hospital, Vellore—came much sooner than was expected, but this was God's great mercy to His servant and she passed into His presence with joy and peace. She had a beautiful smile for all who came to see her during the last days of her life. How happy she must be now to worship Him with all the company of His faithful and to see Him face to face.

Sister Joyce M. WOOLLARD.

TELEGRAMS: TNSCBANK

TELEPHONE: 20367

TELEX: MS 7225

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		Rs.	P.	Rs.	P.	Rs.	P.	Rs.	P.
C01	12	107	40	268	60	537	20	1,074	45
C01H	18	111	35	278	40	556	85	1,113	75
C02	24	115	45	288	60	577	25	1,154	50
C02H	30	119	65	299	15	598	35	1,196	75
C03	36	124	05	310	10	620	25	1,240	50
C03M	37	130	55	326	45	652	90	1,305	85
C04	48	141	35	353	40	706	85	1,413	70
C05	60	154	15	385	35	770	75	1,541	50
C05M	61	167	25	418	15	836	35	1,672	75
C06	72	183	50	458	80	917	65	1,835	35
C07	84	203	05	507	70	1,015	40	2,030	85
C07H	90	213	60	534	05	1,068	10	2,136	25
C08	96	224	70	561	75	1,123	55	2,247	15
C09	108	248	65	621	60	1,243	25	2,486	50
C10	120	275	10	687	80	1,375	65	2,751	30

Besides we have got Cash Certificates for periods ranging upto 360 months.

Seminar on Community Health—

29 January-1 February 1981

Report and Recommendations :

The Seminar on Community Health, sponsored by the Ecumenical Christian Centre in January-February was attended by 40 men and women—doctors, nurses, paramedical workers, representatives from medical colleges, hospitals and community health workers involved in tribal, slum and rural areas from all over India. The seminar affirmed that community health work should be 'self-destructive' and that it should not be institutionalised. The community health workers should be prepared to move to fresh areas at a stage when their services are not required for the people.

Perspectives :

The ultimate aim of the community health work should be structural change where in each person's dignity is honoured and his/her physical, mental, social and spiritual well being is taken care of. It should function as a catalyst creating awareness for structural change at the grass root level as well as conscientising or even pressurising the power structures. The poor people should be made aware of the extent of the exploitation and oppression and should be motivated to fight for their rights.

Approach :

Health work should not be done in isolation from other development activities. Otherwise it will turn out to be a half hazard patch work which postpones the radical change required. Genuine participation of the people in the health programmes should ensure decision-making by the people at all levels, in planning and implementation. Community health programme should be preventive rather than curative. Periodical evaluation of the work will ensure effectiveness.

Cost :

It is high time that community health workers should resort to cheaper medicines which the community can afford. Indigenous medicines should be encouraged as far as possible. Awareness should be created among the medical personnel not to be biased by the propaganda of pharmaceutical companies. Young doctors should be more cost benefit oriented in their therapy. Raising resistance by correcting the nutritional deficiency by making use of the locally available food stuffs will go a long way in preventing disease. Foreign free drugs should be discouraged.

Personnel and Training :

The content of the training of the community health worker should be the simple medical knowledge. Apart from the medical education they should be trained how to educate the community about their rights and about the exploitative nature of the society at the micro level. The trainee should be a person who accept the basic perspectives of the programmes. He/she should have leadership qualities. The community health worker who undergoes training should be acceptable to the community. They should be paid a fair wage.

*There is dire need to change the present system of education of the doctors and other medical personnel to make it relevant to the realities of the country.

Government and Other Agencies :

The community health workers should help people to obtain the maximum benefit from the government. In the actual health services their work should complement rather than compete with the government or other agencies. It is highly essential that duplication should be avoided at all levels. Co-operation and common programmes should be encouraged with groups having the same perspectives.

Recommendations :

- (a) Bring down the cost of health care and drugs.
- (b) Indigenous medicine especially the use of herbs and medicine should be encouraged.
- (c) The Christian Medical Association, the Catholic Hospital Association and the Voluntary Hospital Association should work together dealing with the problem of community health especially in :—
 1. manufacturing low cost medicines in bulk for the use of non-profit making service organisations.
 2. central purchasing and distribution of drugs.
 3. research and publications.
- (d) A forum should be formed to educate people about the false propaganda, promotion and sale of unnecessary drugs and tonics.

News from the Dioceses

DORNAKAL DIOCESE

Festival of Baptisms

Jesus said, 'GO THEREFORE, AND MAKE DISCIPLES OF ALL NATIONS, BAPTISING THEM IN THE NAME OF THE FATHER, AND OF THE SON AND OF THE HOLY SPIRIT, TEACHING THEM TO OBSERVE ALL THAT I HAVE COMMANDED YOU' St. Matthew 28 : 19.

As we all know, the 'Lambadies', otherwise called 'Banjaras', are tribal people who originally belonged to the Rajput clan but now settled in most parts of Andhra Pradesh and Karnataka. Some 70 years back or so the Lambadies came to Telengana region of the A.P. as 'salt sellers' and 'cattle sellers' and slowly they settled around villages and towns. Their settlements are called 'thandas' and usually named after the Head of the Thanda or Naik like Surya Thanda, Sakru Thanda etc. Their dress, language, food, worship, festivals and mode of life are quite different from that of the Telugu speaking people here.

It is believed that there are about 6 lakhs of Lambadies in A.P.; of them about 1 lakh are living in hundreds of Lambadi thandas in the Diocese of Dornakal.

Gospel work among the Lambadies was started as early as 1919 during the time of the late Rt. Rev. V. S. Azariah, the first Bishop of Dornakal Diocese. The IMS Missionaries like late Rev. Gellknight and others worked hard and as a result 10 Lambadi Thandas became Christians round about Dornakal. The Rt. Rev. P. Solomon encouraged the work by separating the Lambadi work as special work and a separate Pastorate was made as Surya Thanda Pastorate. The IMS came forward to take up this special work by granting a sum of about Rs. 11,000 per year towards the salaries of the Lambadi workers, viz Rev. V. Anandam, Rev. B. Lalsing Lazarus, Mr. B. Yohan, Mr. Boda Rajaratnam and Mr. Bhukia Rajaratnam. A separate Lambadi hostel was established by the Diocese and 2 Churches were built by the IMS. Rev. B. Lalsing Lazarus is the first Presbyter among the Lambadi tribe who had finished his B.D. and St. Paul's Church, Madras is supporting him through IMS.

Slowly the work began to grow since 1963 and the Lambadies have started entering into the Church through baptism. Three more Lambadi thandas near Dornakal viz. Venkatram Thanda, Gopa Thanda and Rupla Thanda became Christians. The number of Lambadi Christians rose from 800 to 1250 by the year 1980.

From 1981 onwards 'Festival of Evangelism' will be observed throughout the Diocese every year from 1st to 7th January and more so as 'Festival of Baptism' among the Lambadies.

1. *Baptism at Chandru Thanda* : On 22nd January 1981, the Rt. Rev. G. S. Luke, Bishop in Dornakal and Mrs. Luke and the Rev. Jason S. Dharmaraj, General Secretary of the IMS were received enthusiastically by the Lambadies in Chandru Thanda with their drums and dances. Already there are about 60 Lambadi

Christians in the Thanda. They experience a lot of persecution by the non-Christian Lambadies there. Yet by God's Grace eight more families of 40 Lambadies received the baptism by the Bishop and the General Secretary.

2. *Baptism at Islavath Thandas* : After Baptism at Chandru Thanda, we all went to Islavath Thandas 2 miles from Madiripuram by walk. The Baptism service was arranged in a garden of the Thand Naik, Islavath Ramulu. 80 Lambadies from Islavath Lingya Thanda, Islavath Ramulu Thanda and Islavath Gopa Thanda received baptism. After the Baptism service, we all took part in the fellowship meal marking 'Festival of Baptisms' arranged by the Lambadies themselves at the Mango Garden itself. It was worth noting and God's name be glorified that the Naik Islavath Ramulu who once objected to baptism 2 years back at the same place had received baptism himself along with all the people of his Thanda.

3. *Baptism at Bungalow Thanda* : On 23rd January 1981, the Bishop and the General Secretary IMS came in a bullock cart to Surya Thanda Church from Dornakal. The Lambadies from Bungalow Thanda came to the Church with drums and dances and 98 were baptized by the Bishop and the General Secretary. The General Secretary of the IMS gave the message in Tamil and the Rev. I. Victor Manuel Raj translated into Lambadi language.

4. *Venkataiah Thanda* : From Surya Thanda, the Bishop and the General Secretary again travelled in bullock cart to Venkataiah Thanda. The Lambadies men and women gave an enthusiastic welcome to the Bishop and the General Secretary with their dances. We reached there by about 1 p.m. The Lambadies sat in families and the whole Lambadi Thanda consisting of 51 families numbering 157 received baptism.

Altogether 376 Lambadies were baptized in these Thandas. The Baptisms were really like festivals and we saw God's abundant mercy and glory. This is only a beginning. We expect great things from God. At present there are about 1600 Lambadi Christians in Dornakal Diocese and we aim at reaching 3000 at the end of December 1981.

There is more work to be done. Surely 'the harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest' St. Luke 10 : 2.

Dear readers, please pray that we may get more workers to work among the Lambadies and bring thousands of Lambadies to the feet of Christ. Please pray for the Lambadi work in Dornakal Diocese.

'Thanks be to God for His inexpressible gift!' II Cor. 9 : 15.

(Sd.) I. VICTOR MANUEL RAJ,
Field Secretary and Treasurer, I.M.S.
Dornakal Field and Convener,
Board of Mission
and Evangelism, Dornakal Diocese.

Date : 29-1-1981.

VELLORE DIOCESE

Third Session of the Vellore Diocesan Council

The Third Session of the Vellore Diocesan Council was held during January, 13-15, 1981 at Palmaner. Rt. Rev. J. Sam Ponniah, Bishop in Vellore and President of the Council presided over the deliberations. The theme of the Council was 'NEW SOCIETY IN CHRIST'. Rev. M. Azariah, Secretary of the Tamil Nadu Auxiliary of the Bible Society of India, who was the main speaker, dealt with the theme under the following three sub titles.

1. The vision of the New Society—New Creation
2. The witness of the New Society—The Church
3. The Kingdom of God.

The Bishop, in his presidential address, emphasised that Evangelism will continue to get the top priority of the Diocese and urged all the pastorates to study and implement the Three-Year Plan of Evangelism drawn up by the Diocese. He said that along with the evangelistic effort, the Diocese will also be devoting attention to the Economic development of the people through the Arcot-Chittoor Association for Rural Development (ACARD). He indicated that the major thrust of the Diocese during the next decade should be in the following areas :

1. Revitalization of the local congregation through a programme of deepening of the inner spiritual life of every member so that local congregations may emerge as well disciplined, self-reliant and self-supporting units praying, worshipping and witnessing together.
2. Training and education for all categories and levels of leadership which is of paramount importance in view of the growth of the church through mass baptisms that are taking place in the Diocese.

Special attention should be given to the training of Village Level workers who would cater to the needs of the new converts and help them to become responsible members of the local churches.

3. Development of a Mission to the Industrial Society which has become imperative due to the rapid industrialization of Vellore and Ranipet areas.

The following persons were elected as Office-bearers for the biennium 1981-1983 :

Rev. J. D. Balasunderam—Vice-President
Dr. R. Jayakaran Isaac, M.Sc. Ph.D.—Secretary
Mr. James William M.A., B.T.—Treasurer.

DR. R. JAYAKARAN ISAAC,
*Secretary,
Diocese of Vellore.*

DIOCESE OF NORTH KERALA

Karunalayam Inauguration and IYDP Commemoration

St. John the Baptist Church premises of Alwaye was the scene of a large gathering of the elite of Alwaye and Ernakulam at 5 p.m. on Sunday the 15th February, 1981. They had assembled there to express their concern

for the Disabled. The public meeting was organized by the North Kerala Diocese of the C.S.I. to formally inaugurate the Home for the mentally retarded, aptly called Karunalayam, and commemorate the International Year of the Disabled persons.

The meeting was presided over by Dr. M. V. Pylee, Vice-Chancellor, Cochin University. In his presidential address Dr. Pylee urged the need for establishing such institutions throughout the country. For, he stressed, that disability is no respecter of persons. It is much commoner among the elite than among the poor. He recollected his visit to a home for the mentally retarded in U.S.A. founded by President John Kennedy's father in memory of one of his daughters who had a low I.Q. While the State has the responsibility of taking care of the mentally retarded and other disabled persons, he welcomed the initiative taken by the Diocese and asked the public to help the Diocese in this new enterprise.

Mr. Philipose Thomas, IAS, District Collector, Ernakulam, formally inaugurated the Home for the Mentally Retarded. His inaugural address was a real sermon from the pulpit. Instead of complaining that we and our children do not have what our neighbours have, we must learn to count one by one the blessings we have received from God and thank Him. The mentally retarded and blind children in our midst, he reminded the public, should open our eyes to recognise our blessings and thank God as well as help the Church in her efforts to train the disabled children.

The President of Ernakulam unit of Toc H, Mr. P. A. Kuruvilla, in his felicitation expressed his happiness in seeing the fruition of his vision of starting Karunalayam at Alwaye and offered his unstinted co-operation.

At the opening of the meeting, the Rt. Rev. K. C. Setty Bishop, welcomed the distinguished guests and audience and at the close Dr. V. T. George, Liaison Officer proposed vote of thanks. Throughout the meeting the public were entertained by way of songs and dance by children of the School for the Blind at Alwaye and St. John the Baptist School and by a ten year-old mentally retarded boy.

DR. V. T. GEORGE
*Liaison Officer,
Homes & Crèches.*

KARNATAKA SOUTHERN DIOCESE

January 1981

The 125th Anniversary of the Hardwicke High School Mysore, was celebrated on 29-12-1980. On this occasion the Honourable Chief Minister of Karnataka Shri R. Gundu Rao declared open the 'Bishop Furtado Stadium' in honour of Bishop S. R. Furtado, the first Bishop of the Karnataka Southern Diocese who chaired the function. Shri Veerapa Moily the State Finance Minister, released the School Souvenir.

A Residential School for Mentally Retarded Children was declared open by Bishop Furtado, on 7-1-1981 at the C.S.I. Hospital Compound, Udupi. The school which can accommodate 30 students, now has 12 candidates on its roll. This is the first residential school of its kind in South Kanara.

On the same occasion, the General Nursing Course was inaugurated by the Bishop at the School of Nursing, C.S.I. Hospital, Udupi.

The Second Triennial Sports Meet organized by the Inter Diocesan Board for Boarding Homes and Hostels, was held on 24th & 25th January 1981, at the YMCA Grounds, Bangalore.

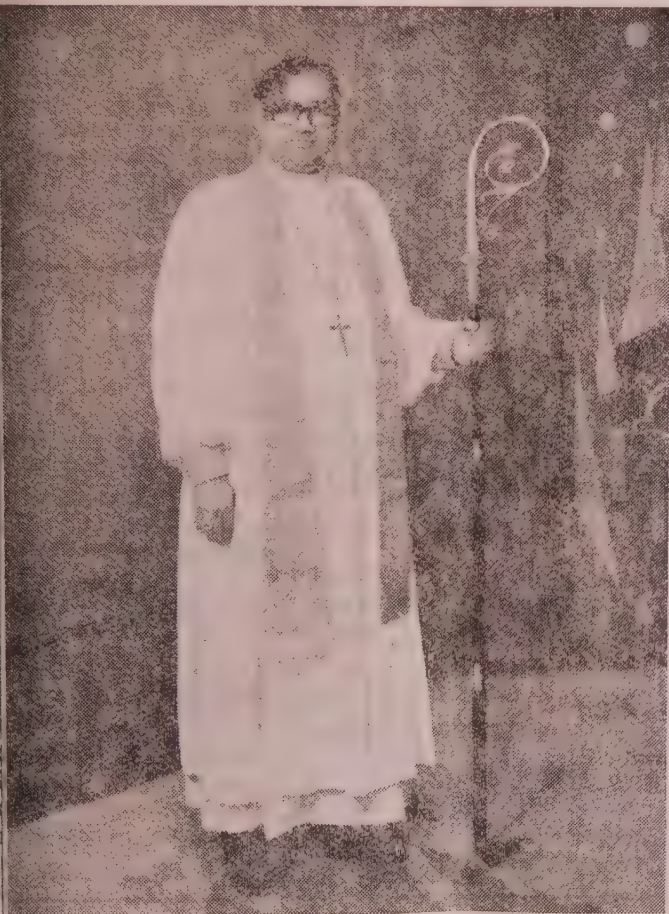
The girls of the Karnataka Southern Diocese have bagged the Girls' Championship, whereas the Boys' Championship went to the Karnataka Central Diocese.

Superintendent,
C. S. I. (Basel Mission) HOSPITAL,
Udupi, S. K.

KARNATAKA NORTHERN DIOCESE

Consecration and Installation of Rt. Rev. V. P. Dandin as Bishop of Karnataka Northern Diocese

Rt. Rev. Vasant P. Dandin was Consecrated and Installed as the Bishop of Karnataka Northern Diocese on Friday 9th January 1981, at 8.00 a.m. in the Holy Name Cathedral, Hubli. The ceremony was conducted by the Most. Rev. Solomon Doraiswamy, Moderator, Church of South India. Rt. Rev. I. Jesudasan, Dy. Moderator, Dr. Rev. Victor Premasagar, General Secretary, Rt. Rev. S. R. Furtado of K.S.D., Rt. Rev. Thangamuthu Bishop of Coimbatore Diocese and a



number of Presbyters from various Churches and members of various congregations also participated in the ceremony.

Rt. Rev. Vasant Dandin brings to the august office rich and varied experience as the Presbyter, Social Worker and Administrator. He has distinguished

himself not only as an able Presbyter but also as a social worker. When he was posted as the Presbyter of the Guledagudd C. S. I. Church, he took active part in the social Welfare activities and community development works. As a tribute to his yeoman service the grateful people of Guledagudd unanimously elected him as the President of the Guledagudd Municipality. He continued to work for Six Years in this capacity and during his tenure of office as Chairman of the Municipal Council he brought about many improvements in the town.

Rt. Rev. Dandin's social welfare activities were not confined to Guledagudd alone. In the capacity of CASA and AFPRO contact person his generous and helping hand reached out to the poor and needy persons in the entire Bijapur district. The Government of Karnataka was quick in recognising the service of Rev. Dandin towards the downtrodden, and duly rewarded him with the State Award for outstanding and meritorious social work.

Having been born and brought up in a humble family Rev. Vasant Dandin is particularly sensitive to the needs of the poor and the downtrodden. His heart responds like a sensitive harp to mute agonies of the suffering masses. No wonder therefore that his elevation to the Bishopric of the K. N. D. has been received with great enthusiasm by the congregations in general and the weaker sections in particular. It is hoped that under his able guidance and leadership the K. N. D. will make all round progress.

DR. ARTHUR E. PUNITH.

The Methodist Church in India

At the last Central Conference of the Methodist Church in Southern Asia, held in Women's Christian College, Madras on 7th January 1981, it was decided to dissolve itself and at the same time form an autonomous or a self-governing church under the name of 'The Methodist Church in India'. This new church immediately convened a General Conference which adopted the constitution of the new church and elected its boards and officers and two new bishops, Rev. Kariappa Samuel of the South India Annual Conference and Rev. Elliot D. Clive of the Delhi Annual Conference. The new church now has six bishops—Bishop Joseph Lance in Delhi, Bishop Eric Mitchell in Bombay, Bishop M. Elia Peter in Bangalore, Bishop S. K. Parmar in Lucknow, Bishop Kariappa Samuel in Hyderabad and Bishop Elliot D. Clive in Bareilly. Rev. Stanley Downes of Madras is the Executive Secretary of the church.

The new church is affiliated to the United Methodist Church which will continue to co-operate with the Methodist Church in India. The Board of Global Ministries (the Board of Foreign Mission) will be its agent with reference to personnel (missionaries), finance and plans of co-operation.

For the next General Conference of the United Methodist Church to be held in U.S.A. in 1984 the following fraternal delegates who have no vote, were elected:—Miss Ratna Seshappa of Hyderabad Annual Conference (representing women), Mr. D. D. Macwan of Gujarat (representing laymen) and Rev. S. M. Rawate of Bombay Annual Conference (representing the clergy). A bishop may be invited by the Council of Bishops to the General Conference. There is great rejoicing in the Methodist Church at this event.

GABRIEL SUNDARAM

NOTICES

1981 CEEFI SUMMER INSTITUTES

May 1-10 : Kotagiri Public School, Kotagiri, Nilgiris—in English.

May 21-31 : Deodars, Happy Valley, Mussoorie—in Hindi and English.

July 1-10 : Shillong—in English.

For both the CLERGY and Laity — Geared to the **WHOLE CHURCH**

Subjects taught : The New Testament Survey, knowing the people, Counselling the Youth, Adult Christian Education, Christian Family, Inductive Bible Study, Teaching Methods, Bible Lesson Preparation, Bible Geography, Leading a person to Christ, Visual-Aids, Lesson Demonstration and Music.

Fees : Rs. 165.00 per person. (Food and accommodation : Rs. 150.00 and Registration : Rs. 15.00)

For further details contact :

REV. FRANCIS SUNDERARAJ,
Secretary for Christian Education,
Evangelical Fellowship of India,
1-2-33, Gagan Mahal Road,
HYDERABAD-500 029.

NORTH INDIA INSTITUTE OF POSTGRADUATE THEOLOGICAL STUDIES

(Jointly sponsored by Serampore and Bishop's Colleges)

Applications are invited from candidates interested in offering M.Th. of the Senate of Serampore College in the field of Religions. The candidate must hold a B.D. Degree first or second class, or he should have passed the Qualifying Examination for M.Th. in Religions. In addition, he should have passed in two Sanskrit papers offered at the B.D. level. Preference will be given to candidates sponsored by theological Colleges.

Enquiries and request for applications forms should be addressed to the undersigned. The last date for receiving completed applications is May 15, 1981.

Dr. D. V. SINGH,

The Registrar,
North India Institute of Postgraduate Theological Studies,
Bishop's College,
224, Lower Circular Road,
CALCUTTA-700 017.

SAT TAL ASHREM

The summer Programme of 1981 will be in two sessions: English May 15-31, and Hindusthani June 5-15. All desiring admission may kindly apply early to the undersigned. Some family cottages are available on prior reservation. Travel and board scholarship possible to a limited number of Pastors and Seminarians (both men and women) of all denominations. For full information, please write soon to :

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WANTED immediately two B.Sc. teachers capable of teaching Biology or Physics at the Mizo Presbyterian Synod High School, Aizawl, Mizoram on the scale of pay (Govt. of Mizoram) of (1) Rs. 425-15-50 (EB)-15-560-20-700 (untrained); (2) Rs. 440-20-50 (EB)-25-750 (trained); plus usual allowances. The total emoluments for the untrained is Rs. 788.70, for the trained teacher, i.e. with B.Ed., or B.T. it is Rs. 813 starting. The situation in Mizoram is normal and peaceful.

Interested persons may contact Rev. Zaihmingthang, United Theological College, 17 Miller Road, Bangalore 560 046, with all the documents that may be helpful for selection.

Secretary

Mizo Synod Education Board
Aizawl-796 001.

WANTED

Applications are invited for the post of Publicity and Information Officer at Christian Medical College and Brown Memorial Hospital, Ludhiana. Minimum qualifications : Graduate with P.R.O. experience. Candidate should have excellent command of English and be able to research, write and edit materials with ease. Preference will be given to those with experience in photography, preferably medical photography. Knowledge of Audio-Visual equipment and projection work essential. Minimum salary Rs. 550 basic plus Emergent Allowance of Rs. 250 plus housing allowance as per institution regulations. Please apply to the Personnel Officer, Christian Medical College and Hospital, Ludhiana-141 008, Punjab, with copies of testimonials, certificates, names of former employers, etc. within five days of the date of this advertisement.

WANTED

Lecturers for Training the Child Care workers in Psychology and Nutrition Subjects. Postgraduates in the respective faculties can apply. Experience in the ministry of Child Care is preferable.

Applications with bio-data and experience should be sent to the Principal Training Centre for Wardens, Dornakal-506 381, Andhra Pradesh. The last date for the receipt of applications is 15th March, 1981.

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Applications be addressed to :

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Jabalpur Diocese,
1033 Napier Town
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Send true copies of certificates and two references.

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Chengalpattu-603 001

REGISTRATION OF NEWSPAPERS (CENTRAL)

(RULES 1956)

*Statement about ownership and other Particulars about
newspaper SOUTH INDIA CHURCHMAN to be published
in the first issue of every year after the last day of February*

FORM IV

(SEE RULE 8)

1. **Place of Publication:**—Diocesan Press, Vepery, Madras-600007.
 2. **Periodicity of its Publication:**—Monthly.
 3. **Printer's Name:**—Mr. T. Durai.
Nationality:—Indian.
Address:—Diocesan Press, 10, Church Road, Vepery, Madras-600007.
 4. **Publisher's Name:**—Mrs. D. L. Gopal Ratnam.
Nationality:—Indian.
Address:—13, Halls Road, Egmore, Madras-600008.
 5. **Editor's Name:**—Dr. M. Abel.
Nationality:—Indian.
Address:—Principal, Madras Christian College, Tambaram, Madras-600059.
 6. **Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital:**—Owned by the Synod of the Church of South India. No partners or shareholders.
- I, Mrs. D. L. Gopal Ratnam, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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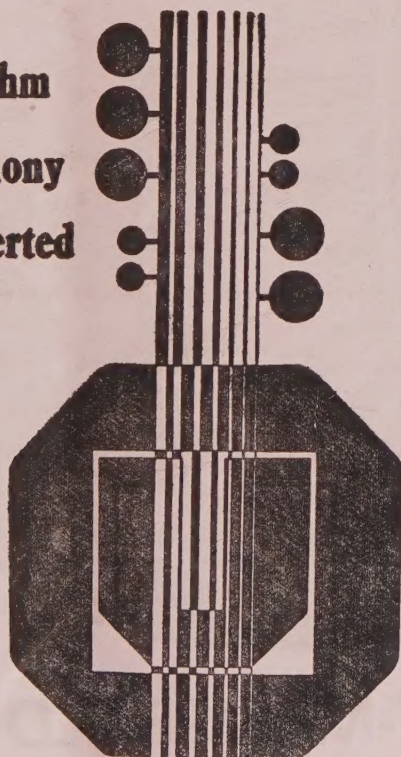
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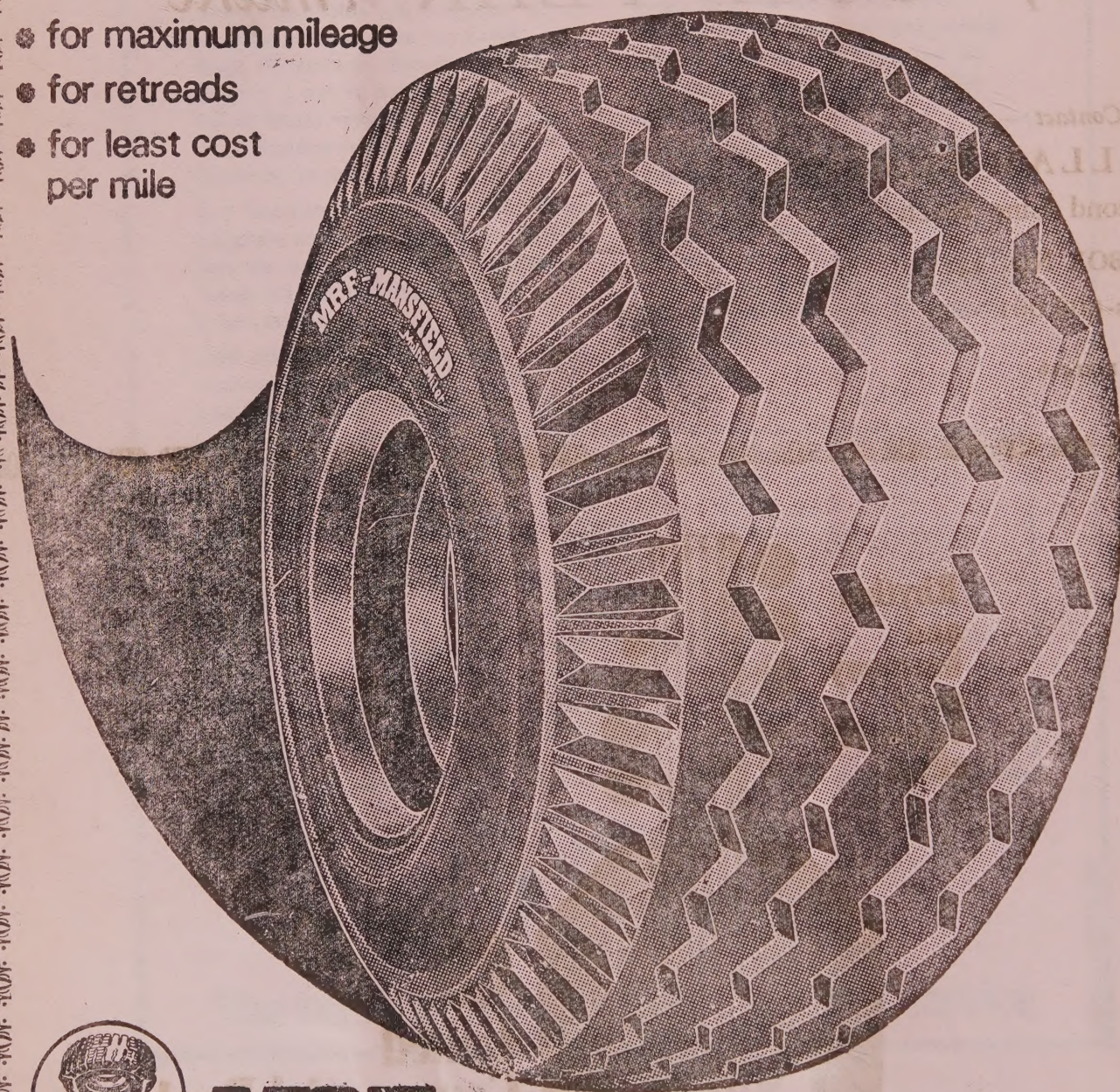
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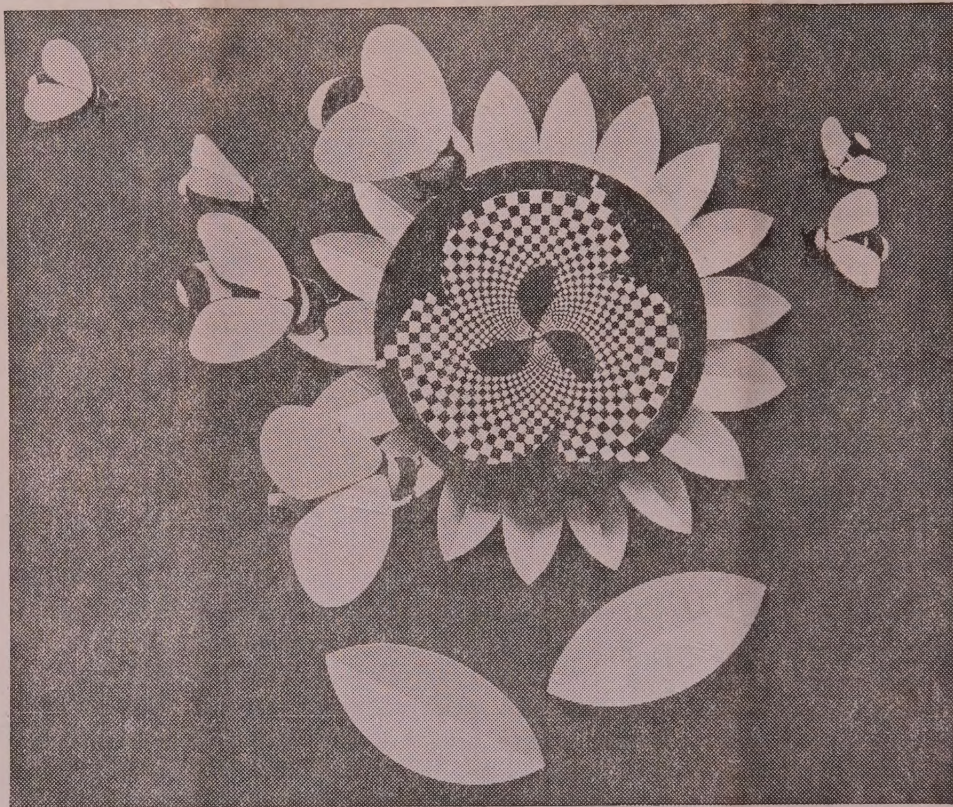
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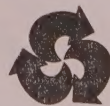
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